

The Brethren's Evangelist.

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THE NAME CHRISTIAN.

BY ELDER HENRY THOMSON.

Ye friends of religion, whose candor
Should ever be published abroad,
Say, is it no species of slander
To nickname the people of God?

Ye parties of every profession,
Who claim in the Savior a part,
Permit us to make an expression
Of truth as it lies in the heart.

Schismatics you call us; but wherefore,
When schisms we gladly forsake?
But Christ is our portion, and therefore
The true name of Christian we take.

Lo! this is the epithet given
For all his disciples to bear;
It came, as appointed by heaven,
Their happy estate to declare.

What are the diversified isms,
Contented for still in high style,
But so many popular schisms
Dividing the Church all the while?

But one is the body of Jesus—
One fortune his people shall share;
And as from confusion he frees us,
The true name of Christian we'll bear.

On trifles let partisans cavil;
Our day of sweet friendship begins.
From Babylon's borders we'll travel,
Escaping her plagues and her sins.

The Church is the Bride of the Savior;
She then has a right to his name,
Nor can it be prudent behavior,
So many strange titles to claim.

From bondage he deigns to redeem her,
Exalt her on high to a throne;
And how can it ever become her
The name of another to own?

Whatever has any direction
To foolishly stepping aside,
And weakens the force of affection,
Should never be found in a bride.

Though Christ is a husband of pity,
He has yet a will to obey;
And while he prepares her a city,
Oh, why should his Bride go astray?

But passing are all the dark ages,
Increasing is light in each land;
Go, read the prophetic pages,
And triumph in what is at hand.

Let nation uniting with nation,
Now lay up in heaven their store,
And thenceforth, to endless duration,
The name of King Jesus adore.

Shall parties continue to sever
The house of believers in him?
Shall creeds and confessions forever
The light of their glory bedim?

The Bible contains inspiration—
It only should govern us then;
In point of eternal salvation,
What are all these systems of men?

They vary and vary and vary,
They differ through their whole sum;
Their own condemnation they carry,
Their final destruction must come.

They kindle the coals of contention,
Creating a thousand complaints;
They form a disgraceful prevention
To concord among all the saints.

Sweet Zion is thus disconcerted;
She speaks with a languishing voice;
She finds the world yet unconverted,
While infidels mock and rejoice.

She looks like an odd polytheist,
Her course of deportment is such;
And who knows but many a deist
She makes, while she blames them so much?

But let her attend to her duty,
In glorious majesty rise,
And put on her garments of beauty,
And hasten away to the skies.

No longer sit sadly repining—
Her enemies yet shall be done,
When on her Beloved reclining,
She shall from the wilderness come.

The strife and sedition to banish,
How quickly her kingdom shall spread!
The days of her trouble shall vanish,
While glory shall rest on her head.

Ye lovers of Zion, come, hearken!
Unite your exertions in one;
The prospect no longer shall darken;
The will of the Lord shall be done.

Your human traditions unfixing,
Cleave only to what is divine;
And while we in spirit are mixing,
With hand and with heart let us join.

How strong is the bond of communion!
The truth of the world shall not fail;
The gospel of peace love and union,
Oh God let it sweetly prevail!

We may set up our sectarian names and compound them
Over and over again with other sectarian epithets, but all
that every true disciple of Christ desires to be at last is a
Christian.—*Christian Review.*

Life is loving, and the soul that lives the
largest life, that is truest to his God and him-
self, and is most useful to his fellows.

PRIVACY IN OBSERVING THE LORD'S SUPPER.

BY EDWARD MASON.

I hailed brother A. L. Garber's article on this subject in a late number of the EVANGELIST with joy. It grappled with a question that had long been felt by hundreds of our brethren to need some little notice. Brother Garber handled the subject well and his arguments should command the prayerful consideration of all of us. As brother M. D. Watson has brought some other ideas to bear on the question, I too have some views to advance which I hope will be received by the brotherhood in the same spirit in which they are written.

In the first place, I may remark that many of our ideas of what should or should not be, have been formed within us from what we have seen others do. Especially when the persons performing these things are those in whom we have great confidence. Now on this subject, I would recommend to the Brethren, the editorial of *Gospel Messenger*, No. 28, entitled "Dangers of Uninspired Interpretation." As most of us are not taking that paper, it would be well if this article were published in the EVANGELIST. It will show us how rapidly the example and teaching of the Brethren is taking a firm hold in the German Baptist church.

We have been in the habit of seeing the ordinance performed in a certain way, from our childhood up, until some of us have taken hold of the idea, that this must be the right way, and that every other may or must be wrong. We do not take kindly to innovations, even when they are for the best. In considering this question let our great object be the glory of God and the advance of his kingdom.

Now brother Watson takes as his text "In secret have I said nothing." With all due respect to the dear brother, I can hardly see the application of this to the subject. The matter in dispute is not the sayings of the Lord, but rather his example. He did not say "In secret have I done nothing." His words were thrown out to the winds of heaven, and they have been wafted to every continent, and will be eventually carried into every nation. His teachings like ours should be public. We have no right or authority to teach anything in secret. In this as in everything else we should follow our Master.

Then again, the baptism of the Lord is referred to as a proof that everything must be public. And the question is asked "Is it possible that the Supper can be more sacred or solemn than the baptism of God's dear Son?" Now I do not think in my humble way that answering this question will solve the problem for us. We must look at the object of these different ordinances. Baptism is the door into the church. Looking at it from a common sense standpoint we enter into the church publicly. If we climbed up some other way, or entered secretly the Lord tells us plainly that we would be thieves and robbers. This was the example our Lord taught us. It is always safe to follow Christ. We are to confess the Lord Jesus before men. This undoubtedly we do at our baptism.

Now what is the object of the Lord's supper. Is this merely a confession before the world? I positively and emphatically say no. The objects of the Lord's Supper, Communion and Feetwashing is for the building up of our faith, hope and love. And I here boldly assert that if this is not accomplished the performance of the ordinances are in vain. God did not intend us to obey these commands as mere machines. We have a life to live, a battle to fight and a race to run and the Lord provides these institutions to strengthen us to live, fight and run to the best advantage.

Now the question in my mind is this: How can we observe the Lord's supper to the best advantage? That is, that we can derive the most benefit from it. That is the question of greatest importance for us. How can we, when observing these ordinances as done now, bend our minds and hearts upon the sacred object of the institution, when hundreds of eyes are piercing our very backs until we almost feel the looks? Every moment we are expecting some misbehavior. Every movement watched and in the stillness that sometimes prevails, our most sacred thoughts are interrupted by the whispered vulgar criticism of some one, and stifled laughter of those who

hear it. How can we meditate under such circumstances? Others may be differently constituted to myself, but I confess that I cannot. Then when it is all over, how we sometimes congratulate ourselves on the "good order" that prevailed. Just think of it, congratulate ourselves as if we anticipated an actual outbreak. If those who radically favor public lovefeasts, and even our dear brother Watson, would take a seat among the spectators in some places and hear the profane and blackguard criticisms and remarks, I believe they would begin to realize the full meaning of the Lord's expression of casting pearls before swine. Swine is a much harder word than "Scavengers."

Then again how many of the Brethren get the idea that keeping these ordinances is letting our light shine. Brethren I wish to God that I could forever demolish this idea from the hearts of every one of you. This erroneous idea of what our "Light" consists of has bred all the trouble in our midst. If the observing of the Lord's supper is our light then it only burns a little once a year. No, brethren, this is the oil that feeds the lamp and makes us give a light. The great trouble sometimes is that we do not make a good light, because the oil is burnt out. We do not feed the lamp often enough. Our every day life is the Light referred to. How was Christ the Light of the world? Surely not by observing ordinances. It was going about doing good. So do ye likewise. What do we eat our meals at our homes for? Why you will readily say, so that we may live and work. If your food does not strengthen you, how are you benefited? Making a display of eating meals will not convince the world you are strong and industrious. No they want some other proof.

Why do we pray in secret? Because we know that it is necessary to our spiritual life. Every person can pray better in secret than he can in public. The Lord knew this and so commanded it. There is at least one thing that we are to do in secret, and we have the Lord's precept and example for it. Do we pray even in public that we may merely be seen and heard? Certainly not.

I look upon the Lord's supper as instituted for the benefit of the church. It is for them exclusively. This is not a testimony for the Lord. Let every one of us put this down in our memorandum books, it is not a public testimony for the Lord. The testimony that we must give for the Lord is a good, holy and pious life. That is the Light, Brethren. Now then, if this is for the exclusive benefit of the church, let us observe it, so that it will do us the most good. Let us observe it so that we can bend all our powers of mind, body and soul in the service. Let us be filled so completely with the divine oil that when we go forth to the world our "light" will shine brighter and better.

As far as the ordinance of the Lord's supper benefiting the spectators, you may as well tell me that people will grow strong by seeing you eat. As far as the people being convinced of Christianity or converted to Christ by seeing us practice the Lord's supper, I see but little argument in it. Such cases may be on record. No doubt of it. But, brethren, is it safe or judicious for us to run the risk of losing much of the spiritual blessings of the Lord's Supper, by the unruly intrusion and interruption of those not interested, with the very doubtful hope of convincing someone? No, I believe that the best way to convince the world, is to let our lamp burn brightly every day, so that those who see the brightness of our light may ask concerning the oil. If our doctrine is superior to others it should be manifested in a superior life. This is the best argument we can offer in favor of our peculiar views. Let people enquire as to the means of grace that brings forth such holiness and piety. I now conclude by repeating: Let us observe the Lord's Supper that we may receive the full spiritual benefit, and enable us to shine in the world as living and constant lights for the Lord Jesus Christ. May the Lord hasten the day when we can all look beyond the mere observance of the ordinances, for the blessings that we so much need.

Farmersville, Ohio.

A wise man ought to hope for the best, be prepared for the worst, and bear with equanimity whatever may happen.

No joy is ever given freely forth that does not have quick echo in the giver's own heart.

JULIA A. WOOD'S COLUMN.

GOLDEN THOUGHTS.

"How shall we praise thy name,
Jesus, thou Lord of light?
We need the seraph's power,
We need the angel's might;
And yet the pardoned soul can tell
More than unfallen Gabriel."

Christianity means to the merchant that he should be honest; to the judge it means that he should be just; to the servant that he should be faithful; to the schoolboy that he should be diligent; to the street sweeper that he should sweep clean; to every worker that his work should be well done.

If thou seek rest in this life, how wilt thou then attain to the everlasting rest? Dispose not thyself for much rest, but for great patience. Seek true peace—not in earth but in heaven; not in men or in any other creature, but in God alone.—*Thomas A. Kempis.*

The millennium is not impossible, and not so very difficult. If every man from this time forth gave his whole attention to his own sins and vices, and ceased to make war on other men's sins and vices, we should have it with the new moon.—*Oliver Bell Bunce.*

Modesty in your furniture, equipage, and words will show that your mind is well regulated, and your heart free from passion.

The strongest argument for true Christianity is the true Christian, the man filled with the Spirit of Christ.

Many will readily undertake the task of subduing the temper of others while they neglect their own.

The human heart is like heaven—the more angels the more room.—*Frederika Bremer.*

Great wants proceed from great wealth, and make riches almost equal to poverty.

I call the book of Job one of the grandest things ever written by human pen.

"I wish I was rich."

"I wish I was rich!" is the sigh of many Christians who do not wish to improve their own condition, but whose anxiety is to relieve the poverty they see on every side of them. But there are two things which the Lord takes into consideration and which his servants sometimes forget. First, there are cares connected with the possession of wealth which every Christian could not bear. Ordinarily people only learn when they become rich what a flock of vultures hang over any place where money is, and then they find demands made upon their patience, judgments, and tact which they are not able to meet. Money dazzles nearly all eyes, and only a few persons, comparatively, can retain their views of the kingdom of God when a pile of wealth flashes its rays on the kingdom of this world. For these two reasons it is well for most Christians to be poor. Moreover, it is a profitable exercise of faith to remember God's benevolence and to place confidence in his plans for relieving the distressed. We can always entreat him for any case of want that harrows our feelings.

Many persons join the minister and not the church. While their favorite pastor remains they are full of interest and zeal for the cause, but when he is removed their zeal suddenly abates, and they seem to care but little whether the church lives or dies. Such persons are not reliable, and any cause that has not truer friends and more faithful and consistent supporters, is not likely to succeed. We can not always have our preference. Others may have different tastes, and they have as good a right to be gratified as we have. Our devotion for the church should rise above all preferences for individuals, and if the pastor, in our estimation, lacks in any particular, we should be the more faithful, that the church may not suffer loss. We should prefer "Jerusalem above our chief joy."

A deacon, not accustomed to set tunes, undertook it, in the absence of the chorister. He pitched it too high and sang, "I love to steal" and broke down before he could add "a while away." He tried again: "I love to steal," but broke down again. Once more he rallied and sang, "I love to steal;" but this time it was too low, and he broke down as usual, and the pastor arose and said, "It is greatly to be regretted! Let us pray."

Do not philosophize over the contradictions which beset you; do not dwell upon them, but strive to see God in all things.